

8122 f. 45.

SELECT MAXIMS.

DIRECTING

How to establish the Government of
any COURT, and KINGDOM,
upon a firm and unalterable Basis.

To which is added, a PROPHECY, containing

Satyrical Reflections on the late Conduct
of Some whose Names and Titles are very Great,
and whose Actions are very mean and little.

It is a general Observation, that the Body of a People have juster Views for the Publick Good, and pursue them with greater Uprightness, than the Nobility, and Gentry, who have so many private Expectations, and particular Interests, which hang like a false Bias upon their Judgment, and may possibly dispose them to sacrifice the Good of their Country to the Advancement of their own Fortunes. Whereas the Gross of the People, can have no other Prospect in Changes, and Revolutions, than of Publick Blessings; that are to diffuse themselves thro' the whole State in General.

Addison's Travels.

L O N D O N :

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1730. (Price 6 d.)

SELECTED
M. A. X. I. M.

DIRECTING

How to Control the Government
How to Control the King and
Upon a firm and unshakable basis

To which is added a Prospectus containing
To which is added a Prospectus containing
Satirical Reflections on the late Government
and whole Actions and



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LONDON

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(Price 6d)
1730



IV.
S E L E C T
M A X I M S.

I.
THAT Arbitrary Power is like most other Things
that are very hard; they are (also) very apt to
break.

THAT a Prince who falleth out with
Laws, breaketh with his best Friends.

II.
THAT the exalting his own Authority above his
Laws, is like his letting in his Enemy to surprize
his Guards: The Laws are the only Guards he can
be sure will never run away from him.

B

III. A

III.

A Prince that will say, he can do no Good, except he may do every Thing, teacheth the People to say they are Slaves, if they must not do whatever they have a mind to.

IV.

THAT Power and Liberty are like Heat and Moisture; where they are well mixt, every Thing prospers; where they are single, they are destructive.

V.

THAT Arbitrary Power is like most other Things that are very hard; they are (also) very apt to break.

VI.

THAT the Profit of Places should be measur'd, as they are more or less conducive to the publick Service; and if Business is more necessary than Splendor, the Instrument of it ought in Proportion to be better paid; that the contrary Method is as impertinent, as it would be to let the Carving of a Ship cost more than all the rest of it.

VII. THAT

VII.

THAT where the least useful Part of the People have the most Credit with the Prince, Men will conclude, that the Way to get every Thing, is to be good for Nothing.

VIII.

THAT an extravagant Gift to one Man, raiseth the Market to every Body else; so that in Consequence, the unlimited Bounty of an unthinking Prince maketh him a Beggar, let him have never so much Money.

IX.

THAT if ordinary Beggars are whipp'd, the daily Beggars in fine Cloaths (out of a proportionable Respect to their Quality) ought to be hang'd.

X.

THAT Pride is as loud a Beggar as Want, and a great deal more saucy.

XI.

THAT a Prince, who will give more to Importunity than Merit, had as good set out a Proclamation

to all his loving Subjects, forbidding them to do well, upon the Penalty of being undone by it.

XII.

THAT a wise Prince will not oblige his Courtiers, who are Birds of Prey, so as to disoblige his People, who are Beasts of Burthen.

XIII.

THAT it is safer for a Prince to Judge of Men, by what they do to one another, than that they do to him.

XIV.

THAT it is a gross Mistake to think, that a Knave, between Man and Man, can be honest to a King, whom of all other Men, generally they make the least Scruple to deceive.

XV.

THAT a Prince who can ever trust the Man that hath once deceiv'd him, loseth the Right of being faithfully dealt with by any other Person.

XVI.

THAT it is not possible for a Prince to find out such an honest Knave, as will let no Body else cheat him.

XVII.

XVII.

THAT if a Prince do not shew an Aversion to Knaves, there will be an Inference that will be very natural, let it be never so unmannerly.

XVIII.

THAT a Prince, who followeth his own Opinion too soon, is in Danger of repenting it too late.

XIX.

THAT it is less dangerous for a Prince to mind too much what the People say, than too little.

XX.

THAT a Prince is to take care that the greater Part of the People may not be angry at the same Time; for tho' the first Beginning of their ill Humour should be against one another, yet, if not stop'd, it will naturally end in Anger against him.

XXI.

THAT if Princes would reflect how much they are in the Power of their Ministers, they wou'd be more circumspect in the Choice of them.

C

XXII. THAT

XXII.

THAT a wise Prince will support good Servants against Mens Anger, and not protect ill ones against their Complaint.

XXIII.

THAT Parties in a State generally, like Freebooters, hang out false Colours; the Pretence is, the Publick Good; the real Business is, to catch Prizes; like the Tartars, wherever they succeed, instead of improving their Victory, they presently fall upon the Baggage.

XXIV.

THAT a Prince may play so long between two Parties, that they may in Time join together, and be in Earnest with him.

XXV.

THAT there is more Dignity in open Violence, than in the unskilful Cunning of a Prince, who goeth about to impose upon the People.

XXVI. THAT

XXVI.

THAT the People will ever suspect the Remedies for the Diseases of the State; where they are wholly excluded from seeing how they are prepar'd.

XXVII.

THAT changing Hands without changing Measures, is as if a Drunkard in a Dropsy should change his Doctors, and not his Diet.

XXVIII.

THAT a Prince is to watch that his Reasons may not be subdued by his Nature, as not to be so much a Man of Peace as to be just in an Army, nor so much a Man of War as to be out of his Element in his Council.

XXIX.

THAT a Man who cannot mind his own Business, is not to be trusted with the King's.

XXX.

THAT Quality alone shou'd only serve to make a Shew in the embroider'd Part of a Government; but that Ignorance, tho' never so well born, shou'd never be admitted to spoil the publick Business. XXXI.

XXXI.

THAT he who thinks his Place below him, will certainly be below his Place.

XXXII.

THAT when Princes Examples cease to have the Force of a Law, it is a sure Sign that his Power is wasting, and that there is but little Distance between Men's neglecting to imitate, and their refusing to obey.

XXXIII.

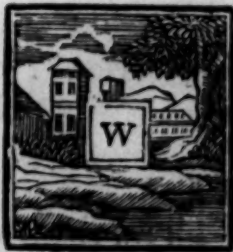
THAT a People may let a King Fall, yet still remain a People ; but if a King let his People slip from him, he is no longer King.





A
P R O P H E C Y.

I.



H E N * * * * turn Merchants, naval
Riches may
Increase — Heroic Virtue must decay.
When Lords turn Jockeys, what so
good as Gold?

High Birth and Titles should be bought and sold.
When selfish Views the fervent Patriot draws,
Who makes a meer Pretext his Country's Cause;

D

And

And Faction drives ungovernable Youth,
 Oh! what are then Fidelity and Truth?
 When Learning is despis'd, and Belles and Beaus
 Shall judge of Wit by Fashion, like their Cloaths:
 Resolv'd on some more gracious Land to smile,
 The Muses with Disdain, shall quit *Britannia's* Isle.

PROPHECY II.

When stupid Mortals cease to Vote for Ale,
 And every Justice is a MATTHEW HALE.
 When private Interest for the publick Good,
 Is sacrific'd; then will the great King *Lud*,
 In Stone revive, like Mistress of *Pig-mallion*,
 And please some beauteous Lady as a Stallion.

PROPHECY III.

When *Doctors-Commons* is a Sanctuary
 For Men oppress'd, and Proctors want a Quere:
 When Ladies never sin in Thought at *Paul's*,
 None sleep in Church altho' the Parson bauls;
 Then will *Paul's* Cross and Ball on *Monument*
 Change Places in an instant by Consent.

PROPHE-

PROPHECY IV.

When Sir *J——n G——n* shall be so profane,
 To keep a common Trull in *Drury-Lane*;
 When Laws to give Encouragement are made
 To those who carry on the whoring Trade;
 Then will the Whores be Virtuous out of Spite,
 For to Sir *John* they will be opposite.

PROPHECY V.

When *London* City shall be so refin'd,
 That all and every one are of a Mind;
 Then 'twill be Cuckolds all, or Cuckolds none,
 Then may we shake a Hand with every one;
 None will be star'd at, tho' we all shall stare,
 Yet all unite, *God blefs our wise Lord Mayor*.

PROPHECY VI.

When Tradesmen barter Traffick, buy and sell,
 And Truth in every Individual tell;
 Make just Returns, and that for Conscience Sake,
 And for the Poor their ill-got Treasure stake:
Fleetstreet, and *Ludgate-Hill*, *Change* and *Cheapside*,
 Will kiss the *Thames* and sail along the Tide.

P R O-

PROPHECY VII.

When Husbands shall get drunk, and Wives not
 scold;
 And Women whore, and of it ne'er be told;
 When Noise shall not be heard at *Billinggate*,
 And Spleen and Malice not appear in State;
 Then shall the Fishes speak and Birds converse,
 And Beasts shall act an universal Farce.

PROPHECY VIII.

When Dukes, Earls, Lords, and all Grandees of
 State,
 Shall study something really Good and Great;
 As Physick, Law, Divinity—and shall
 Prescribe, plead, preach, and nothing ask for all;
 Then Knaves and Fools, and some that praise the L-d,
 In deep Despair will raise the Price of Cord.

F I N I S



